AN EPISCOPAL ALMANACK

For the Year of { the Worlds Creation, 5627.
Mankinds Redemption, 1678.

Being the second after Bissextile *or Leap-year.*

Illustrated and continued with the lives and actions of divers Eminent Bishops, and Doctors of the Church, with several other things necessary for an Annual Ephemeris.

Calculated properly for the famous University and Town of *Cambridge*, whose Longitude is 24 Degr. and 20 min. Latitude 52 Degr. and 17 min.

When Bishops in this Land were ta'ne away,
How soon did Regal Government decay?
Scepters and Crosiers have such sympathy,
They live together, or together die;
Ones ruine doth the others downfal bring,
True Maxim tis, No Bishop, soon No King.

London, Printed by *J. Macock* for the Company of Stationers. 1678.

in both accounts, viz.

Julian, or English.			Gregorian, or Forraign.	
	7	The Golden Number	7	
	7	Cycle of the Sun	7	
	F	Dominical Letter	B	
	17	Epact	7	
	1	Roman Indiction	1	
	10	Number of Direction	13	
January	27	Septuageſima	6	February
February	13	Aſh-wedneſday	23	February
February	17	Quadrageſima	27	February
March	31	Eaſter day	10	April
May	5	Rogation Sunday	15	May
May	9	Holy Thurſday	19	May
May	19	Whit-ſunday	29	May
May	26	Trinity-Sunday	5	June
December	1	Advent-Sunday	27	November

Times prohibiting Marriage.

MArriage comes in on the 13 of January, and by Septuageſima Sunday it is out again, until the octaves of Eaſter, or day after Low-Sunday; at which time it comes in again, and goes no more out till Rogation Sunday: for *Rogamen veſtras*: From whence it is forbidden again untill Trinity-Sunday, when it goes out and comes not in again untill St. *Hillary* or 13 of January next after.

Beſt Marriages are made in Heaven; in Heaven
The Hearts are join'd, in Earth the hands are given;
Firſt God ordains, then man confirms the love,
Proclaiming that on earth was done above.

Of the Eclipſes this preſent year 1678.

WE ſhall have five Eclipſes this year, three of the Sun, and two of the Moon. The firſt is an Eclipſe of the Sun on *April* 11. at three a Clock in the Morning, inviſible to us, but may be ſeen in the Kingdom of *Tartary*, and to ſuch as Navigate in the *Coſſac* Sea.

The ſecond is an Eclipſe of the Moon on *April* 26 about five a Clock in the Afternoon, not ſeen of us; but in *Perſia*, *Arabia Felix*, the *Caſpian* Sea, *&c.* it will be a total and almoſt central Eclipſe.

The third is an Eclipſe of the Sun on *October* 5 about five a Clock in the Evening, the Sun then juſt ſetting. What is to be ſeen of it will be in the unknown Southern parts of the world.

The fourth is an Eclipſe of the Moon on *October* the 19 day, at eight a Clock at Night. This Eclipſe will be viſible to us as alſo to moſt parts of *Europe*.

The fifth Eclipſe is of the Sun on *November* the 4th about nine a Clock in the morning, inviſible to us.

On the 25th of *March* this year, there happens a partile Conjunction of *Jupiter* and *Mars*, and may be obſerved in the morning about three quarters of an Hour before the Sun riſes, thoſe Planets then beginning to aſcend our Horizon.

The glorious Planet *Venus* is our bright Evening Star from the beginning of the year until the 9th of *April*, and after that day our bright morning Star till the end of the year, ſhe being become Oriental of the Sun.

Thus doth the Roſy Queen of Love appear
Evening and Morning Star throughout the year.

Of the four Quarters of the Year, and first of the Spring.

THis Quarter taketh its beginning on Midlent Sunday, the tenth day of *March*, at which time the Sun enters the first ſcruple of the Vernal Æquinoctial Sign *Aries*, making the days and nights of equal length through the whole world. The proper nature or quality of this ſeaſon is hot and moiſt; hot in reſpect of the Suns aſcending nearer the Vertex, and moiſt in reſpect of the preceding Winters Vicinity.

Summer.

THE Summer Quarter beginneth on Tueſday the 11th day of June, or *S. Barnabas* day, at which time the Sun hath extended himſelf to his utmoſt Northern limits, entring the firſt ſcruple of the Northern Tropical Sign *Cancer*, making the longeſt artificial days and ſhorteſt nights to all Northern inhabitants: this ſeaſon is naturally hot and dry.

Autumn or Harveſt.

THE Autumnal Quarter begins on Thurſday the 12th of *September*, the Sun being now returned from his Northern progreſs to the Autumnal Equinoctial ſign *Libra*, making again the days and nights of equal length. This Quarter is naturally cold and dry.

Winter.

WInter Quarter taketh its beginning on Wedneſday the 11th of *December*, at which time the Sun enters the Southern Tropical ſign *Capricorn*, making the artificial days ſhorteſt, and nights longeſt. This Quarter is of its own nature cold and moiſt.

Autumn gives Fruit, Summer much Graſs doth breed,
Spring ſhews us gayes, Fire helps cold Winters need.

A Regal Table from *Egbert* the first *Saxon* Monarch to our Soveraign Lord King Charles the Second.

Kings names.	Reign began A. C.	Reigned years.
Egbert	818	18
Ethelwolf	836	21
Ethelbald	857	1
Ethelbert	858	5
Ethelred	863	10
Alfred	873	27
Edward I. *Sax.*	900	24
Ethelstan	924	16
Edmond	940	6
Edred	946	9
Edwyn	955	4
Edgar	959	20
Edward II. *Sax.*	979	37
Ethelred	982	34
Edmond II.	1016	1
Danish Line.		
Canutus	1017	20
Harold I.	1037	3
Hardicanutus	1040	2
Edward Conf.	1042	23
Harold II.	1065	2
Norman Line.		
Will. Conquerer	1066	20
William Rufus	1087	13
Henry I.	1100	35
Stephen	1135	19
Saxon Line restored.		
Henry II.	1154	35
Richard I.	1189	10
John	1199	17
Henry III.	1216	56
Edward I.	1272	35
Edward II.	1307	19
Edward III.	1326	51
Richard II.	1377	22
Line of Lancaster.		
Henry IV.	1399	13
Henry V.	1413	9
Henry VI.	1422	38
Line of York.		
Edward IV.	1460	23
Edward V.	1483	9
Richard III.	1483	2
Families united.		
Henry VII.	1485	24
Henry VIII.	1508	40
Edward VI.	1547	6
Qu. Mary	1553	5
Qu. Elizabeth	1558	44
Kingdoms united.		
K. James	1602	22
Charles I.	1625	24
Charles II.	1648	29
Whom God preserve.		

All Loyal Subjects must adapt them to
Such vertuous actions as their Princes do;
So shall his people even as well as he,
Princes (though in a lesser volume) be.

A Table of all the Bishopricks in *England* and *Wales*.

With the Number of Cities, Market Towns and Parishes therein at this day.

	Names of Bishopricks.	Cities	Market T.	Parishes
1	Cantua. A.B.	2	17	398
2	Rochester	5		
3	London	2	42	1165
4	Winchester	1	26	398
5	Ely	1	8	163
6	Salisbury	1	31	445
7	Chichester	1	18	322
8	Exeter	1	59	535
9	Bath & Wells	3	33	385
10	Norwich	1	54	1132
11	Lincoln	1	68	1165
12	Worcester	2	22	310
13	Lichfield & Cov.	1	34	416
14	Hereford	1	8	176
15	Oxford	1	10	208
16	Gloucester	1	24	246
17	Peterborough	1	13	373
18	Bristol	1	18	248
19	St. Davids	0	23	416
20	Landaffe	0	12	245
21	St. Asaph	0	13	169
22	Bangor	0	7	142
23	York A. B.	1	57	731
24	Chester	1	17	111
25	Carlile	1	12	84
26	Durham	1	11	118

The Bishopricks in *England* and *Wales* are in Number 26 whereof two are Archbishopricks.
The Market Tows are in Number 639.
The Number of the Cities in the several Dioceſſes are equal to the Number of Bithopricks, *viz.* 26.

Another useful Observation.

In the year are { 52 } Weeks.
{ 365 } Days.
{ 8860 } Hours.

Worldling mind well thy time, death sculks behind thee,
And as she leaves thee, so will Judgment find thee.

A Catalogue of the Bishops of *Winchester* to this present year, 1678.

1 Birinus
2 Agilbertus
3 Wina
4 Eleutherius
5 Headda
6 Daniel
7 Humfridus
8 Kimhardus
9 Athelardus
10 Egbaldus
11 Dudda
12 Kineberthus
13 Alhmundus
14 Wigthenius
15 Heteferd
16 Edmund
17 Helmstan
18 Swithunus
19 Adferthus
20 Dumbert
21 Denwulfus
22 Athelmus
23 Frithstan
24 Brihstan
25 Elphegus Calvus
26 Elfinus
27 Brithelinus
28 Ethelwald
29 Elphegus
30 Renulphus
31 Brithwold
32 Elfinus
33 Alwynus
34 Stigundus
35 Walklyn
36 William Gifford
37 Henry de Blois
38 Richard More
39 Godfery de Lucy
40 Peter de la Roche
41 William de Raley
42 Ethelmarus
43 John Gernsey
44 Nicholas de Ely
45 John de Pontissara
45 Henry Woodlocke
47 John Sandal
48 Reynold *Asserius*
49 John Stratford
50 *Adam* Tarlton
51 W. Eddendon
52 William Wickham
53 Henry Beaufort
54 Will. Wainfleet
55 Peter Courtney
56 Thomas Langton
57 Richard Fox
58 Thomas Woolsey
59 Stephen Gardiner
60 John Poynet
61 John White
62 Robert Horn
63 John Watson
64 Thomas Cooper
65 William Wickham
66 William Day
67 Thomas Bilson
68 James Mountague
69 Lancelot Andrews
70 Richard Neile
71 Walter Curle
72 Brian Duppa
73 George Morley

Bishops they are the watch-lights in the Temple,
To guide us by the Oyl of good example;
The chosen Watch-men that the Tower do keep,
Who make for our behoof when we do sleep.

January hath xxxi days.

Last quarter 6 day, at 1 in the morning.
New moon 12 day, at 9 at night.
First quarter 19 day, at 4 in the afternoon.
Full moon 27 day, at 6 at night.

1	a	Circumcis. of our Lord	bowels	8	8	3	52
2	b	Octave of S. Steu.	and	8	6	3	54
3	c	Octave of S. John	belly	8	4	3	56
4	d	Octave of H. Inno.	reins	8	3	3	57
5	e	S. Edward K. & Con.		8	2	3	58
6	f	Epiphany of our Lord	secrets	8	0	4	0
7	g	Ted Bish. of London		7	59	4	1
8	a	William Bish. of York		7	57	4	3
9	b	Agapite Virgin	thighs	7	55	4	5
10	c	Sun in Aquarius		7	54	4	6
11	d	W. Laud Arch. of Can. M.	knees	7	52	4	8
12	e	Satyrius		7	51	4	9
13	f	1 Sunday after Epipha.	legs	7	49	4	11
14	g	Paul Hermite		7	48	4	12
15	a	Marcellus P. & mar.	feet	7	46	4	14
16	b	Kintegern		7	45	4	15
17	c	Anthony Conf.	head	7	43	4	17
18	d	Chair of S. Pet. at R.		7	41	4	19
19	e	Wolfan	neck	7	39	4	21
20	f	2 Sunday after Epiphany		7	38	4	22
21	g	Agnes Virg. and m.	armes	7	36	4	24
22	a	Vincent martyr	and	7	35	4	25
23	b	Term begins	shoulder	7	33	4	27
24	c	Timothy Bishop	breast	7	31	4	29
25	d	Conversion of S. Paul Ap.		7	29	4	31
26	e	Polycar. B. of Smyr.	heart	7	27	4	33
27	f	Septuagesima	and	7	25	4	35
28	g	Carolus Magnus	back	7	24	4	36
29	a	Gildas Abbot	bowels	7	22	4	38
30	b	King Charles I. Martyr		7	20	4	40
31	c	Martina Virg. & M.	reins	7	18	4	42

Assist ye Muses, help me to endite,
My lines may worthy be of whom I write:
That so victorious may be my rime,
As to revenge their deaths, and conquer time.

Three times already have our labours seen
The view of men, and acceptable been.
Now the fourth time our Ship abroad doth strike,
And hopes our voyage prosper will the like.

John of *Beverly* Archbishop of *York.*

THis *John* of *Beverly*, commonly called *Saint John*, was bred at *Strenshult* in *York-shire*, under the Abbess *Hilda*, our English *Huldah*, so famous in the time of the *Saxons*. Account it no disgrace for him to be bred up under a Woman, seeing eloquent *Apollos* himself learned the Primmer of his Christanity partly from *Priscilla*. He was afterwards educated under *Theodorus* the Grecian and Archbishop of *Canterbury*: yet was he not so famous for his Teacher, as for his Scholar, Venerable *Bede*, who wrote this *Johns* life, which he hath so spiced with miracles, that it is of the hottest for a discreet man to digest into his belief.

Being very aged, he resigned his Archbishoprick, that he might the more effectually apply his Private Devotions in his Colledge at *Beverly*. He dyed *May* 7. 722. and was buried in the Porch of his Collegiate Church. A Synod held at *London*, *Anno* 1416. assigned the day of his death an Anniversary solemnity to his memory.

February hath xxviii days.

Last Quarter 4 day, at 4 in the afternoon.
New moon 11 day, at 7 in the morning.
First Quarter 18 day, at 8 in the aforenoon.
Full Moon 26 day, at noon.

MD.	WD.	Fixed Feasts & Terms.	Moons place.	Sun rise	Sun set
1	d	Ignatius B. and m.	reins	7 16	4 44
2	e	Purification of B. Virgin.		7 14	4 46
3	f	Sexagesima Sunday.	secrets	7 12	4 48
4	g	Gilbert Confessor		7 10	4 50
5	a	Agatha Sicil. V. & m.	thighs	7 8	4 52
6	b	Dorothy Virgin & m.		7 6	4 54
7	c	Zacharias.	knees	7 4	4 56
8	d	Sun in Pisces.		7 2	4 58
9	e	Apollonia.	legs	7 0	5 0
10	f	Shrove Sunday.		6 58	5 2
11	g	Euphrosina	feet	6 56	5 4
12	a	Term ends		6 54	5 6
13	b	Ermenild M. of Mer.	head	6 52	5 8
14	c	Valentine B. & M.		6 50	5 10
15	d	Faustin and Jonica.	neck	6 48	5 12
16	e	Juitan Virgin and m.		6 46	5 14
17	f	Quadragesima.	armes	6 44	5 16
18	g	Simeon Bishop & m.	and	6 42	5 18
19	a	Sabine.	should.	6 40	5 20
20	b	Ember Week	breast	6 38	5 22
21	c	69 martyrs.		6 36	5 24
22	d	Chair of S. Pet. at An.	heart	6 34	5 26
23	e	Polycarpus B. & m.	and	6 32	5 28
24	f	St. Matthias Apostle.	back	6 30	5 30
25	g	Victorine	bowels	6 28	5 32
26	a	John Bishop.		6 26	5 34
27	b	Andromachus Conf.	reins	6 24	5 36
28	c	Oswald B. of York		6 22	5 38

Anastatius a learned Pious Prelate,
Who for the Christian Faith was such a zealot;
He fear'd not death, nor Kings correcting rod,
His only fear was to offend his God.

Anastatius Bishop of *Antioch.*

THis *Anastatius* ministred under the Emperour *Justinian*, which Emperour fell into the errour of them, who said that our Lord Jesus in his very conception adjoyned unto his Divine Nature an immortal body, which was subject to no humane infirmities. *Anastatius* opposed himself to the Emperours opinion, and the Bishops followed *Anastatius*, and not the Emperour; for this cause *Justinian* was purposed to have banished him, but he escaped this trouble by the Emperos death. Nevertheless he was banished by *Justinus* the younger, and one *Gregorius* placed in his room; which *Gregorius* was a very Pious man and ministred in *Antiochia* 13 years, under *Justinus*, *Tiberius*, and *Mauritius* Emperours, which said *Mauritius* had him in great account, he having foretold that he would be promoted to the Imperial Dignity. He also sent him Ambassadour to *Cosroes* King of *Persia*, who was astonished at the grace that was in his speeches. In the mean time *Anastatius* virtues shined so bright, that by the light thereof his former innocency was clearly discovered, whereupon after the death of *Gregorius* he was restored to his own place again, wherein he continued to his death.

March

March hath xxxi days.

Last quarter 6 day, at 1 in the morning.
New moon 12 day, at 5 in the afternoon.
First quarter 20 day, at 2 in the morning.
Full Moon 28 day, at 4 in the morning.

1	b	David Archb of Wen.	reins	6	19	5	41
2	c	Chad Bish. of Lich.	secrets	6	17	5	43
3	d	3 Sunday in Lent.		6	15	5	45
4	e	Sir Henry Hidem	thighs	6	13	5	47
5	f	Agatha Vir. and m.		6	11	5	49
6	g	Dorothy Vir. and m.	knees	6	9	5	51
7	a	Perpetua.		6	6	5	54
8	b	Cyprian B. of Carth.	legs	6	4	5	56
9	c	L. Capel &c. m.	and	6	2	5	58
10	d	Midlent Sunday	shinns	6	0	6	0
11	e	Quirion	feet	5	58	6	2
12	f	Gregory Mag. B. & C.		5	56	6	4
13	g	Theodors	head	5	53	6	7
14	a	Leo Bishop		5	51	6	9
15	b	Aristobulus Bishop	neck	5	49	6	11
16	c	Boniface		5	47	6	13
17	d	Passion Sunday	arms	5	45	6	15
18	e	Edward K. and mar.		5	43	6	17
19	f	S. Joseph Con. B. M.	breast	5	41	6	19
20	g	Joachim Confessor	and	5	39	6	21
21	a	Benedict the Great	stomac	5	37	6	23
22	b	Paulinus	heart	5	35	6	25
23	c	Theodore.		5	33	6	27
24	d	Palm Sunday.	bowels	5	31	6	29
25	e	Annuntiation of Vir. B.	and	5	28	6	32
26	f	William of Norw. m.	belly	5	26	6	34
27	g	Martian	reins	5	24	6	36
28	a	Maunday Thursday		5	22	6	38
29	b	Good Fryday.	secrets	5	20	6	40
30	c	Patrone Bishop		5	18	6	42
31	d	Easter day	thighs	5	16	6	44

Saint Remy *was that Bishop who did bring*
Unto the Christian Faith, great Clovis, *King*
Of fruitful France, *who being thus inducted,*
Into the Faith, his subjects were instructed.

Saint Remy *Bishop of* Rheims *in* France.

THis Saint *Remy* flourished at such time as *Clovis* was King of *France* about the year of Grace 489. This *Clovis* was a Heathen, and having war against the *Germans*, being in the battle he found himself engaged in the midst of his Enemies Troops, and in great danger of his life; He then makes a vow unto God, that if he would give him the victory, he would presently submit himself to the Christian Church, and be baptised: God heard him, he obtains the Victory, and being returned, he resolved to perform his vow; whereupon Saint *Remy* was sent for, who baptised him, and the most part of his men of War. In this action, these goodly sayings are worthy to be noted; *Bend thy neck to the yoak in mildness* (saith *Remy* to *Clovis*) *worship that which thou hast burnt, and burn that which thou hast worshiped.* And he answereth, *I worship the true God, which is the Father, the Son, and the Holy Ghost, the Creator of Heaven and Earth.* So being baptised, he exhorts his men to the same belief. They cry all joyntly, *We leave our mortal Gods, and are ready to follow the immortal.* So *Clovis* was Baptised at *Rheims* by Saint *Remy*, and with him three thousand of his souldiers. *Ammonius* saith, 'That a Dove brought a 'Vial full of oyl in her bill at that instant, wherewith the 'Kings of *France* are annoited when they are installed.'

April

April hath xxx days.

Last quarter 4 day, at 8 in the morning.
New moon 11 day, at 3 in the morning.
First quarter 18 day, at 4 in the afternoon.
Full moon 26 day, at 5 afternoon.

1	g	Easter Monday	thighs	5 14	6	46
2	a	Easter Tuesday		5 12	6	48
3	b	Rich. Bish. of Chi.	knees	5 10	6	50
4	c	S. Ambrose B. of M.		5 8	6	52
5	d	Vincent.	legs	5 6	6	54
6	e	Egesippus.		5 4	6	56
7	f	Low Sunday	feet	5 2	6	58
8	g	Dionysius.		5 0	7	0
9	a	7 Virgins.	head	4 58	7	2
10	b	Sun in Taurus		4 56	7	4
11	c	Leo Bishop.	neck	4 54	7	6
12	d	E. of Strafford mar.		4 52	7	8
13	e	Fenon	armes	4 50	7	10
14	f	3 Sunday after Easter.	and	4 49	7	11
15	g	Trans. of Oswald B.	should.	4 47	7	13
16	a	Isidore Bish.	breast	4 45	7	15
17	b	Term begins		4 43	7	17
18	c	Oswin m.	heart	4 41	7	19
19	d	Elphege B. of Cant.	and	4 39	7	21
20	e	Victor Mar.	back	4 38	7	22
21	f	3 Sunday after Easter	bowels	4 36	7	24
22	g	Sot. & Cajus P. & m.m		4 34	7	26
23	a	St. George Martyr	reins	4 32	7	28
24	b	Pellitus Bishop		4 30	7	30
25	c	St. Mark Evangelist	secrets	4 28	7	32
26	d	Cletus & Marcel.m.m.		4 27	7	33
27	e	Anastasius		4 25	7	35
28	f	4 Sunday after Easter	thighs	4 23	7	37
29	g	Cap. Bushel m.		4 22	7	38
30	a	Erkenwald.	knees	4 20	7	40

This pious man may an example be
To after ages of his modestie;
Being signaliz'd in such a special manner,
As may unto Priest-haters cease their clamour.

Saint Thelian *of* Merionithshire *in* Wales.

THis Saint *Thelian* was of *British* extraction, being bred under *Dubritius* Bishop of *Landaff*, by whose holy care he attained to a competent learning, and exemplary sanctity. He had also great acquaintance and intimacy with Saint *David* Bishop of *Menevia*.

In his days the *Picts* harrassed his Country, he was much envied for his holiness by one of their chief Commanders, who sent two lewd strumpets, supposing by their tempting tricks to entrap this holy man. These women counterfeiting madness (whereby they might assume more liberty to themselves of filthy discourse) returned *distracted indeed*, not having understanding enough to relate the cause of their sad misfortune; which wrought so much upon that Commander the first designer of their practises, that he received the Faith and was Baptised, and ever after had a great veneration and esteem for this our Saint.

He afterwards accompanied Saint *David* to *Jerusalem*, and returning into his own Country, by his fervent prayers freed the same from the Plague, wherewith it was then much infested. He died about the year of our Lord, 569.

May

May hath xxxi days.

Last quarter 3 day, at 2 the afternoon.
New moon 10 day, at 3 in the afternoon.
First quarter 18 day, at 2 afternoon.
Full moon 26 day, at 3 in the morning.

1	b	St. Philip and Jacob	knees	4	18	7	42
2	c	Athanasius B. Con.	legs	4	17	7	43
3	d	Invention of the Cross		4	15	7	45
4	e	*Festum Coronis*	feet	4	14	7	46
5	f	Rogation Sunday.		4	12	7	48
6	g	S. John Port. Lat.	head	4	11	7	49
7	a	John of Beverly		4	10	7	50
8	b	Greg. Naz. B. & Con.	neck	4	8	7	52
9	c	Ascension day H. Thurs.	and	4	7	7	53
10	d	Gordianus & Epi. m.	throat	4	6	7	54
11	e	Sun in Gemini	arms	4	4	7	56
12	f	E. Strafford mar.		4	3	7	57
13	g	Term ends	breast	4	2	7	58
14	a	Boniface martyr		4	0	8	0
15	b	Rupert Confessor	heart	3	59	8	1
16	c	Col. Penruddock m.	and	3	58	8	2
17	d	Potentius	back	3	57	8	3
18	e	Dunstan Arch. of C.	bowels	3	56	8	4
19	f	Whit. Sunday		3	55	8	5
20	g	Whit-Monday	reins	3	53	8	7
21	a	Whit-Tuesday	and	3	52	8	8
22	b	Marquess Montross m.	loines	3	51	8	9
23	c	Mitti. of Rochester	secrets	3	50	8	10
24	d	Ember Week		3	49	8	11
25	e	Urban	thighs	3	48	8	12
26	f	Trinity Sunday		3	47	8	13
27	g	Venerable Bede Pres.	knees	3	46	8	14
28	a	German Bish.		3	45	8	15
29	b	Carolus II Natus renat.	legs	3	45	8	15
30	c	Yeomans & Bourchier m		3	44	8	16
31	d	Term begins	feet	3	43	8	17

Although we of St. Asaph wrote before,
We shall this Year add something of him more;
Nor can there any Man for this us blame,
Seeing his Deserts do well deserve the same.

St. Asaph, *Bishop of* Lean-Elwy *in* Flint-shire.

St. *Asaph* was born about *Flint-shire* in *North-Wales*, of right Honourable Parentage, and bred at *Lean-Elwy* in that County, under *Kentigernus* (or *Mongo*,) the Scotch Bishop, in that Place. Here the said *Kentigerne* had a Convent, consisting of 663 Monks, whereof 300 being unlearned (in the Nature of *Lay-Bretheren*,) were employed abroad in Husbandry, as many busied about Work at Home, the rest attended Divine Service in the Convent; so divided, that some were alwayes officiating thereio: Amongst these, *Asaph* was eminently Conspicuous, for Piety and Learning; insomuch, that *Kentigernus* (being called into his own Country) resigned both his Convent and Cathedral unto him. Here this Bishop demeaned himself with such Sanctity, that *Lean-Elwy* lost its Name, and after his Death was called from him, St. *Asaph*. He was an assiduous Preacher, having this Speech often in his mouth, *Such who are against the Preaching of God's Word, envy the Salvation of Man-kind.* His Death is assigned to the First of this Month; after which his See stood voyd 300 Years, until *Jefferey* of *Monmouth* was placed therein.

Last quarter 1 day, at 7 in the Afternoon.
New Moon 9 day, at 4 in the morning.
First quarter 17 day, at 6 in the morning.
Full Moon 24 day, at 11 in the Forenoon.
Last quarter 30 day, at Mid-night.

M. D.	W. D.	Festival and Law-Dayes.	Moons place.	Suns rising	Full Sea Lon.	B.
1	f	Nichodemus Conf.	feet	3 40	8	18
2	g	1 Sunday after Trinity	head	3 42	8	18
3	a	Eralmus	and	3 42	8	18
4	b	Petrochus, Bishop	Face	3 41	8	19
5	c	Bonifface, B of Mentz. m.	neck	3 41	8	19
6	d	Norbertus, Bish. & Conf.	neck	3 41	8	19
7	e	Robert Abbot	arms	8 41	8	19
8	f	Dr. Hewyt, Martyr	arms	3 41	8	19
9	g	2 Sunday after Trinity	breast	3 41	8	19
10	a	Margaret Qu. of Scotland	and	3 41	8	19
11	b	St. Barnabas Apostle	stomac	3 41	8	19
12	c	Basil, Bishop and Conf.	heart	3 41	8	19
13	d	Anthony of Padua Conf.	heart	3 41	8	19
14	e	Basil the Great, Bishop.	bowels	3 41	8	19
15	f	Vitus	and	3 41	8	19
16	g	Princess Henriette born	belly	3 41	8	19
17	a	Botrolph, Abbot	reins	3 41	8	19
18	b	Marcelline	reins	3 41	8	19
19	c	Term ends	secrets	3 42	8	18
20	d	Edward King and m.	secrets	3 42	8	18
21	e	Walburg	thighs	3 42	8	18
22	f	St. Alban Proto-mar. Eng.	and	3 43	8	17
23	g	4 Sunday after Trinity	hipps	3 44	8	16
24	a	St. John Baptist	knees	3 44	8	16
25	b	Amphibalus martyr	knees	3 45	8	15
26	c	John and Paul m. m.	legs	3 46	8	14
27	d	7 Sleepers	legs	3 47	8	13
28	e	Leo, Bishop and Conf.	feet	3 48	8	12
29	f	St. Peter & Paul, Apostles	feet	3 49	8	11
30	g	5 Sunday after Trinity	head	3 50	8	10

Theophilact, a worthy Prelate, who
Taught by Example, Speech, and VVriting too;
His holy Living, and his fervent Prayers,
Converting some, convincing more Gain-sayers.

Theophilact *Bishop of* Bulgaria.

This *Theophilact* lived about the Tenth Century, who for his Learned Writings is well known to all who have any competent smack of Learning. He was for his Deserts, preferred to be Bishop of *Bulgaria*; being very powerful in his Preaching, pious in his Conversation, and sentiously eloquent in his Writings. He writ in the Greek Language, very fruitful Commentaries upon the four Evangelists, and upon all the Epistles of St. *Paul*; as also, upon several of the smaller Prophets, such as *Habakkuk*, *Jonas*, and *Nahum*. In his Writings he very much imitated St. *Chrisostome*. that Eloquent Learned Bishop, who had in him an Exchequer of good Language:

VVhose VVords did alwayes in such order meet,
Sententious grave, and Eloquently sweet;
Presented to the Ear with such a Grace,
As each VVord had been molded to its place.

He wrote of Anti-Christ, That he should spring up in the Decay of the *Roman* Empire; And of Marriage, That it was Honourable, and a step to the Chair of a Bishop: He sharply refuted the Errours of Heretick's, being a stout Champion of the Orthodox-Faith.

New Moon 8 day, at 5 Afternoon.
First quarter 16 day, at 8 at Night.
Full Moon 23 day, at 6 in the Afternoon.
Last quarter 30 day, at 10 Forenoon.

M D	W D	Festival and Law-days.	Moons place.	Suns rising	full Sea Lon.	B.
1	g	Romwald, Bishop	head	3 50	8	10
2	a	Visitation of B. Vir. Mary	neck	3 51	8	9
3	b	Colonel Athron, mar.	neck	3 52	8	8
4	c	Transl. of St. Martin, B. & C.	arms	3 53	8	7
5	d	Tomkins & Challoner, m.	and	3 54	8	6
6	e	Mudwene Abbesse	shoulds.	3 56	8	4
7	f	6 Sunday after Trinity	breast	3 57	8	3
8	g	Chilian	breast	3 58	8	2
9	a	Cyril, Bishop	heart	3 59	8	1
10	b		and	4 0	8	0
11	c	Gerard and Vowel, m.	back	4 2	7	58
12	d	Pius, Bishop and m.	bowels	4 3	7	57
13	e	Nabor and Felix, mar.	bowels	4 4	7	56
14	f	Sun in Leo	reins	4 6	7	54
15	g	7 Sunday after Trinity	and	4 7	7	53
16	a	Swithin, B. of Winchester	loynes	4 8	7	52
17	b	Osmund, Bishop of Sarum	secrets	4 10	7	50
18	c	Docter Lewens, mar.	secrets	4 11	7	49
19	d	Simpherous & 7. Chil. m.	thighs	4 12	7	48
20	e	Dog Dayes begin	thighs	4 14	7	46
21	f	Margaret	knees	4 15	7	45
22	g	8 Sunday after Trinity	knees	4 17	7	43
23	a	St. Mary Magdalen	legs	4 18	7	42
24	b	Appollinaris, Bish. and m.	legs	4 20	7	40
25	c	Christina. *Fast.*	feet	4 22	7	38
26	d	St. James Apostle	feet	4 23	7	37
27	e	St. Anna, Mother of B. Vir.	head	4 25	7	35
28	f	7 Sleepers	head	4 27	7	33
29	g	9 Sunday after Trinity	neck	4 28	7	32
30	a	Martha, Virgin	neck	4 30	7	30
31	b	Abdon & Sennen, m. m.	arms	4 32	7	28
		German Bishop				

Bede a Man devout, and deeply Learn'd,
As by his Works, ſtill extant, is diſcern'd;
Who for his excellent Parts, and Gifts ſo able,
Attain'd the Title of moſt Venerable.

Venerable Bede.

St. *Bede* was born at *Girtiy*, now called *Yarrow*, in the Biſhoprick of *Durham*; being bred up under St. *John* of *Beverley*, a Learned Man in his time; and afterwaads, became a Religious Perſon in the Town of his Nativity. He was the moſt general Scholler of that Age; whoſe painful Induſtries, and light of Learning, in thoſe times of Darkneſs, are wonderful, as the Volumes which he wrote do well declare. Look upon him in his Axioms, Metaphyſicks, Mathematicks, Controverſies, and Comments on the Scripture; and you will find him better in all, than any Chriſtian Writer in that: He Expounded almoſt all the Bible, Tranſlated the Pſalms of the New-Teſtament into *Engliſh*; and living a Comment on thoſe Words of the Apoſtle, *Shining as a Light in the World, in the midſt of a crooked and perverſe Generation.* He was no Gadder abroad; Credible Authors avouching, that he ſeldom went out of his Cell. He was for his great Learning, Sur-named, *Venerabilis*; which Attribute he purchaſed, when being Blind, his Boy guided him to Preach among a company of Stones; amongſt which, when he had made an excellent Sermon; concluding it with *Gloria Patri*, he was by them anſwered, *Amen, Amen, Venerabilis Beda.*

He dyed *Anno* 734, and was buryed in a Marble-Tomb, in the Cathedral-Church of *Durham*.

Au

August hath xxxi Dayes.

New Moon 7. day, at 9. in the Forenoon.
First Quarter 15. day, at 8. in the Morning.
Full Moon 22. day, at 1. in the Morning.
Last quarter 28. day, at 9. at Night.

M D	W D	Festival and Law-Dayes.	Moon's place	Suns rising		full Sea Lon. B.	
1	c	Lammas-day	armes	4	35	7	25
2	d	Stephen Bish. and m.	armes	4	36	7	24
3	e	Dominicus	breast	4	38	7	22
4	f	10 Sunday after Trinity	breast	4	40	7	20
5	g	St. Mary and Nives.	heart	4	41	7	19
6	a	Transfiguration of our Lord	and	4	43	7	17
7	b	Donatus, Bishop and mar.	back	4	45	7	15
8	c	Cyriac. Largus, &c. m. m.	bowels	4	47	7	13
9	d	Hugh, Bishop of Ely	bowels	4	48	7	12
10	e	St. Lawrence, Martyr	reins	4	50	7	10
11	f	11 Sunday after Trinity	and	4	51	7	8
12	g	Gilbert, B. of Chichester	loynes	4	5[illegible]	7	6
13	a	Sun in Virgo	secrets	4	56	7	4
14	b	Eusebius Confessor	secrets	4	58	7	2
15	c	Assumption of B. Virgin	thighs	5	0	7	0
16	d	Rochus, martyr	thighs	5	2	6	58
17	e	Lambert Bish. and martyr	knees	5	4	6	56
18	f	12 Sunday after Trinity	knees	5	6	6	54
19	g	Clintank, King & Martyr	legs	5	8	6	52
20	a	Bernard, Abbot	legs	5	10	9	50
21	b	Richard of St. Andrews	feet	5	12	6	48
22	c	Eusebius Andrews, mar.	feet	5	14	6	46
23	d	Col. Morris, martyr	head	5	16	6	44
24	e	St. Bartholomew Apostle	and	5	18	6	42
25	f	13 Sunday after Trinity	face	5	20	6	40
26	g	Zepherine, Pr. and mar.	neck	5	22	6	38
27	a	Dog-Dayes end	neck	5	24	6	36
28	b	Austin, Bishop and Doctor	armes	5	26	6	34
29	c	Decollation of S. John Bap.	armes	5	28	6	32
30	d	Sr. C. Lucas, & Sr. G. Lisle, m.	breast	5	30	6	30
31	e	Paulinus, Bishop	breast	5	32	6	28

This Prelate, though he lived when Ignorance,
Blind Romish Errour, highly did advance,
Yet feared not the Pope's denouncing Terms,
But boldly reprehended him for's Errors.

Albertus Gallus, *a Bishop in* France.

This *Albertus Gallus*, was a Bishop of some part of *France*, but of what part is uncertain. He was a very Learned and Godly Man, and opposed himself mightily against *Boniface* the Foot-groom of *Zachary*, Pope of *Rome*; with whom concurred two Learned Men born in *Scotland*, named *Clemens*, Presbyter, and *Samson*; who offered to prove both by Word and Writing, That *Boniface* was an Author of Lyes, a Troubler of the Peace of Christians, and a Corrupter and Deceiver of the People: But Pope *Zachary* Excommunicated them therefore they were heard in a lawful Assembly, and gave Power to his Foot-Groom *Boniface*, to depose them; and procured at the Hands of the King of *France*, that they should be cast into Prison, and bound with Bonds, as Schismatick, false Teachers, and Sacrilegious Men: Such Reward Men received who were Witnesses to the Truth of God, and reprehended any Corruption of the *Romish* Church. He flourished about the Eighth Century; whose Memory will be had in great Veneration, according to that of the Prophet, *The Memory of the Just is Blessed.*

New Moon 6 day, at 1 in the Morning.
First quarter 13 day, at 6 at Night.
Full Moon 20 day, at 9 in the Forenoon.
Last quarter the 27 day, at 1 in the Afternoon.

M D	W D	Festival and Law-Dayes.	Moons place.	rising. Sunne		full Sea Lon	
1	f	14 Sunday after Trinity.	breast	5	35	6	41
2	g	Adaman, Abbot	heart	5	37	6	23
3	a	Exit Tyrant O. P.	heart	5	39	6	21
4	b	Theodosia.	bowels	5	41	6	19
5	c	Zacharius.	and	5	43	6	17
6	d	Beg Virg. & Magnus Abbot.	belly	5	45	6	15
7	e	Enurchus.	reins	5	47	6	13
8	f	Princess Eliz. dyed	reins	5	49	6	11
9	g	Nativity of Virgin Mary	secrets	5	51	6	9
10	a	Gorgonius, Martyr.	secrets	5	53	6	7
11	b	Nicholas of Tolent Conf.	hipps	5	56	6	4
12	c	Sun in Libra	and	5	58	6	2
13	d	H. D. Gloceſter dyed	thighs	6	0	6	0
14	e	Exaltation of the Croſs	knees	6	2	5	58
15	f	16 Sunday after Trinity.	knees	6	4	5	56
16	g	Cornelius & Cyprian, m. m.	legs	6	6	5	54
17	a	Lambert, Biſhop and mar.	legs	6	9	5	51
18	b	Trans. of Winock, Conf.	feet	6	11	5	49
19	c	Januarius Biſhop & Mar.	feet	6	13	5	47
20	d	Euſtarchius, Mar. *faſt.*	head	6	15	5	45
21	e	S. Mathew Apoſt. & Evan.	head	6	17	5	43
22	f	17 Sunday after Trinity.	neck	6	19	5	41
23	g	Tecla, Virgin	neck	6	21	5	39
24	a	Rupert	arms	6	23	5	37
25	b	Ceolſtide, Abbot	arms	6	25	5	35
26	c	S. Cyprian Arch-B. of Can. m.	breaſt	6	27	5	33
27	d	Coſmus and Damian, m. m.	and	6	29	5	31
28	e	Winceſlaus.	ſtomac	6	31	5	29
29	f	St. Michael, Arch-Angel	heart	6	33	5	27
30	g	Jerom, Confeſſor & Doctor	heart	6	35	5	25

'Tis in all Ages plainly to be seen,
In what Respect the Bishops still have been,
Till Brain-sick Zeal, which on Confusion borders,
Began to hate all Men in Holy Orders.

Claudius Taurinensis, *Bish. of* Thurin *in* Piemont.

This Learned Bishop was a Faithful Witness unto the Truth of God in a troublesome time, when *Romish* Errours were generally received, and dangerous to be oppugned. He was born in *Spain*, under the Reign of *Ludovicus Pius*, he was made Bishop of *Thurin* in *Piemont*. At his first Entry to his Bishoprick, he threw the Images out of his Church; affirming, That the Saints, who in their Life-time were not content to be Worshipped, much-less could they be content to have their Pictures Worshipped after their Death: In especial, he condemned the Worshipping of the Cross; affirming, That if it should be worshipped because *Jesus* dyed upon it, then the Ship in which Christ sayled, the Asse whereon he Rode into *Jerusalem*, and infinite things which Christ touched, by the like Reason ought also to be Worshipped. Concerning the Bishop of *Rome*, he said, *That he was not to be counted an Apostolick Bishop, who sat in the Apostolick Chair; but he who fulfill'd an Apostolick Office.* This worthy Bishop flourished about the Tenth Century.

October

October hath xxxi Dayes.

New Moon, 5. day, at 5. in the Afternoon.
First quarter, 13. day, at 3. in the Morning.
Full Moon, 19. day, at 9. at Night.
Last quarter, 27. day, at 8. in the Morning.

M D	W D	Festival and Law-Dayes.	Moons place.	Suns rising		Full Lon.	Sea B
1	a	Remigius, Bish. of Rhemes	bowels	6	38	5	22
2	b	Thomas Bish. of Hereford	and	6	40	5	20
3	c	Gerrard Abbot	belly	6	42	5	18
4	d	Francis Confessor	reins	6	44	5	16
5	e	Placidus and Sor. m. m.	reins	6	46	5	14
6	f	19 Sunday after Trinity	secrets	6	48	5	12
7	g	Mr. Benson, m.	secrets	6	50	5	10
8	a	Victor	secrets	6	52	5	8
9	b	S. Dennis Areop. Bish. & m.	thighs	6	54	5	6
10	c	Paulin, Bishop of York	thighs	6	56	5	4
11	d	Edelburgh, Abbess	knees	6	58	5	2
12	e	Wilfride	knees	7	0	5	0
13	f	Sun in Sempio	legs	7	2	4	58
14	g	James Duke of York, born	legs	7	4	4	56
15	a	Earl of Darby, m.	feet	7	6	4	54
16	b	Julius Bishop of Mentz	feet	7	8	4	52
17	c	Audrey Virgin	head	7	10	4	50
18	d	St. Luke Evangelist	head	7	12	4	48
19	e	Windelin Abbot	neck	7	14	4	46
20	f	21 Sunday after Trinity.	neck	7	16	4	44
21	g	St. Ursula & 11000. Virg.	arms	7	18	4	42
22	a	St. T. Ferberstonhaugh, m.	and	7	20	4	40
23	b	Iorno begins	should.	7	22	4	38
24	c	Maglore Bishop	breast	7	23	4	37
25	d	Crispin and Crispianus, m.	breast	7	25	4	35
26	e	Amandus	heart	7	27	4	33
27	f	22 Sunday after Trinity	and	7	29	4	31
28	g	St. Simon & Jude, Apostles	back	7	31	4	29
29	a	Eadsine, Bishop of *Cant.*	bowels	7	33	4	27
30	b	Agelnoth, Bishop of *Cant.*	bowels	7	34	4	26
31	c	Folian, Bishop, & m. *Fast.*	reins	7	36	4	24

Learning's the Lamb of the Land, which shines so
Putting the Clouds of Ignorance to flight; (bright
Were learned Prelates once but ta'ne away,
How soon would barbarous Ignorance bear sway?

Walter de Constantiis, *Arch-Bishop of* Roan.

This *Walter Constantius* was Born in the County of *Wales*, being preferred first Arch-Deacon of *Oxford*, then Bishop of *Lincoln*; and afterwards made, by King *Richard* the first, Arch-Bishop of *Roan*. A Man of much Merrit, besides his Fidelity to his Sovereign, whom he attended to *Palestine*, when the *Christians* Cross advanced against the *Saracens* Half-Moon, in those *Holy-Wars* for the Recovery of *Jerusalem*. He endured many Perils by Sea, and by Land; insomuch, that there wants not those who will have him named *De Constantiis*, from the expressive Plural, relating to his Constancy to his Master in all Conditions; For, no doubt, he had waited on him in his Return thorow *Austria*, and shared with him in the Miseries of his Captivity; if not formerly remanded into *England*, to retrench the Tyranny of *William Longchamp*, Bishop of *Ely*, which he effectually performed. He had afterwards a double Honour; first, to Inter King *Richard*, at *Font-Everard*; then to Invest King *John* with the Principality of *Normandy*, as being the Prime Prelate therein. He dyed about the Year 1206.

Novem-

New Moon 4 day, at 9 in the Morning.
First quarter. 11 day, at 11 in the Forenoon.
Full Moon 18 day, at 9 in the Morning.
Last quarter 26 day. at 6 in the Morning.

M D	W D	Festival and Law-Dayes.	Moons place.	Suns rising	full Sea Lon. H.
1	b	The Feast of All Saints	reins	7 38	22
2	c	Commemor. of all Souls	reins	7 39	21
3	d	23 Sunday after Trinity	secrets	7 41	19
4	e	Mary Pr. of Orange, born	secrets	7 42	18
5	f	Papists Conspiracy	thighs	7 44	16
6	g	Leonard Confessor	thighs	7 46	14
7	a	Wildbroad, Bish. & Conf.	knees	7 47	13
8	b	4. Crowned Martyrs	knees	7 49	11
9	c	Theodorus	legs	7 51	9
10	d	24 Sunday after Trinity	legs	7 52	8
11	e	Martin, Bishop & Conf.	legs	7 54	6
12	f	Sun in Sagittarius	feet	7 55	5
13	g	Britius, Bishop	feet	7 57	3
14	a	Laurence, Bish. of Dublin	head	7 58	2
15	b	Queen Katherine born	head	8 0	0
16	c	St. Edmond	neck	8 1	59
17	d	25 Sunday after Trinity	neck	8 3	57
18	e	Ded. of St. Peters Church	arms	8 4	56
19	f	Carolus I. natus	and	8 5	55
20	g	Edmond King and m.	should	8 7	53
21	a	Presentation of B. Virgin	breast	8 8	52
22	b	Cicely, Virgin and m.	breast	8 9	51
23	c	St. Clement, martyr	heart	8 10	50
24	d	22 Sunday after Trinity	heart	8 11	49
25	e	Katherine, Virgin & mar.	bowels	8 12	48
26	f	Peter, Bish. of Alexandria	and	8 12	48
27	g	Mr. Kniveton, martyr	belly	8 13	47
28	a	Term ends	reins	8 14	46
29	b	Saturn. *Fast*	reins	8 14	46
30	c	St. Andrew Apostle	secrets	8 15	45

It is a Saying well known unto most People,
Who dreads the Rope will rail against the Steeple;
This makes the Sectaries, who all Rule decline,
So to exclaim 'gainst the Hierarchy.

Aidan, *Bishop of* Linsfarn *in* Scotland.

This *Aidan* lived in the time of the *Saxon* Heptarchy, and Converted *Oswald* King of *Deira*, to the Christian Faith; which King disdained not to Preach and Expound to his Subjects and Nobles, in the *English* Tongue, that which *Aidan* Preached to the *Saxons* in the *Scottish* Tongue. By the Ministry of this *Aidan* was the Kingdom of *Northumberland* recovered from Paganism. He used to go from Town to Town, and from House to House, alwayes Catechising, whether he met with Rich or Poor; if they were Pagans, he instructed them; if they were Christians, he confirmed them in the Faith. The King having given him a Stately and Princely Horse, with Trappers; he meeting a Poor man, asking an Alms of him as he Rode, having nothing else to give him, gave him his Horse, Trapped as he was. The King reproving him for parting with that choye Horse, when other means might have served the Beggar: The Bishop replyed, *Doest thou, O King, set more by an Horse, the Foal of an Horse, than by the Son of* Mary, *yea, the Son of God?* At which words the King fell at his Feet, promising never after to gain-say any Charity he should shew. He dyed *Anno* 651.

December

New Moon 3. Day. at Mid-night.
First quarter 10. day, at 7. at Night.
Full Moon 17. day, at Mid-night.
Last quarter 26. day, at 2. in the Morning.

M D	A D	Festival and Law-Dayes.	Moons place.	Suns rising	Jul Lon.	Sea S
1	f	Advent Sunday	ſecrets	8 16	3	44
2	g	Bibiana, Virgin	Hipps	8 16	3	44
3	a	Lucius, King of Britain.	and	8 17	3	43
4	b	Barbara, Virgin and martyr	thighs	8 17	3	43
5	c	Sabine	knees	8 18	3	42
6	d	Nicholas, Biſhop and Conf.	knees	8 18	3	42
7	e	Ambroſe	legs	8 18	3	42
8	f	1 Sunday in Advent	legs	8 19	3	41
9	g	Joachim	feet	8 19	3	41
10	a	Miltiades	feet.	8 19	3	41
11	b	Sun in Capricorn	head	8 19	3	41
12	c	Elfred of Crowland, Vir.	head	8 19	3	41
13	d	Lucie, Virgin	neck	8 19	3	41
14	e	Ember-week	neck	8 19	3	41
15	f	2 Sunday in Advent	arms	8 19	3	41
16	g	*O Sapientia*	arms	8 18	3	42
17	a	Lazarus	breaſt	8 18	3	42
18	b	Chriſtopher	and	8 18	3	42
19	c	Marcarius, Abbot	ſtomac.	8 17	3	43
20	d	Julian. *faſt*	heart	8 17	3	43
21	e	St. Thomas Apoſtle	heart	8 16	3	44
22	f	3 Sunday in Advent	bowels	8 16	3	44
23	g	Sir Alex Carew, mar.	and	8 15	3	45
24	a	40 Virgins. *faſt*	belly	8 14	3	46
25	b	Chriſtmas-day	reins	8 14	3	46
26	c	St. Stephen, Proto-mar.	reins	8 13	3	47
27	d	St. John, Apoſt. & Evang.	ſecrets	8 12	3	48
28	e	Holy Innocents, m. m.	ſecrets	8 12	3	48
29	f	1 Sunday after Chriſtmas	ſecrets	8 11	3	49
30	g	David	thighs	8 10	3	50
31	a	Silveſter, Biſhop	thighs	8 9	3	51

Now, to conclude my last Months Observation,
My Hearty Prayers shall be for this our Nation;
God grant hence-forth all Heresies may cease,
Which do disturb our Churches Rest and Peace.

John, *Patriarch of Alexandria.*

This *John* was at first a hard and sparing Man: Being on a time at his Prayers, (it is said) there appeared to him a comely Virgin, having on her Head a Garland of Olive Leaves, which named her self, *Mary*, promising to him, that if he would take her to Wife, he should prosper well; who after that Day was so merciful, and so beneficial, especially to the Poor and Needy, that he counted them as his Masters, and himself as a Servant and Steward unto them. One Day it happened, as he was sitting all the Day before his Gate, and saw no Man come, he lamented that all that Day he had done no Good: To whom his Deacon, standing by, answered, That he had more cause to rejoyce, seeing he had brought the City in that order, that there needed no Reconcilement amongst them. Another time, as he was Reading the Gospel in the Church, the People went out of it to talk & jangle; He perceiving that, went out likewise, and sat amongst them; whereat they marvelling, *My Children* (said he) *where the Flock is there ought the Shepherd to be; wherefore tither come you in, that I may also come in with you; or else, if you tarry out, I will likewise tarry out together with you.* He flourished about the Year 610.

Of

WHat is more pleasant (saith *William* the Monk of *Malmsbury*, in his Prologue to the Acts of our *English* Bishops) than to rehearse the Praise of our Antient Bishops, that thou maist know the Deeds of them of whom thou hast received the Rudiments of Faith, and the Incitement to a Godly Life.

Nihil est in hac vitâ, & maximè hoc tempore difficilius, laboriosius, & periculosius Episcopi aut Presbyteri officio, sed apud Deum nihil beatius, si eo modo militetur quo noster Imperator jubet. Nothing in this Life, and especially at this time, more difficult, laborious, and perilous, than the Office of a Bishop or Priest; but before Almighty God, no Office more blessed, if they Fight, and make War after the same manner, as they be commanded by their Captain, our Lord and Saviour, Jesus Christ.

Nihil in hoc seculo excellentiùs sacerdotibus, nihil sublimius Episcopis reperiri potest: Nothing in this Age more excelling then Priests; nothing more sublime & high than Bishops can be found.

Omnis Pontifex (saith St. *Paul*) *ex hominibus assumptus, pro hominibus constituitur in ijs qui sunt ad Deum, ut offerat dona & sacrificia pro peccatis.* Every Bishop or High-Priest, is taken from among Men, and is ordained for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins.

They are God's Labourers, God's Husbandry, and God's Buildings.

Let a Man so think of them, as of the Ministers of Christ, and Disposers of the Secrets of God.

Honor & sublimitas Episcopalis nullis poterit comparationibus adæquari.

The Episcopal Honour and Dignity, can be equalled by no Comparisons.

Theodore *Arch-biſhop of* Canterbury.

THis *Theodore* was by birth a *Grecian*, St. *Paul*'s Country-man, born in *Tharſus*, and was ſent from *Italy* into *England* by Pope *Vitellianus*; at ſixty ſix years of age he was made Arch-biſhop of *Canterbury*, in which he continued two years, three months and twenty ſeven daies. A man worthy of perpetual remembrance for his ſingular Vertues, under whom the Church of *England* received much comfort and encreaſe in Spiritual matters. He was exceedingly well learned both in prophane and holy literature. He would often viſit the Country of the Engliſh-men all over, and teach them the way and paths of good life. He was the firſt Arch-biſhop unto whom all the whole Church of the *Engliſh* Nation did yield, and conſent to ſubmit themſelves. In his time a Synod was held at *Thetford*, wherein it was ordained that *Eaſter* ſhould be kept throughout the Realm upon one certain day, *viz. Prima* 14. *Luna menſis primi*. That no Biſhop ſhould meddle in anothers Dioceſs. That Monaſteries ſhould be free from Biſhops juriſdictions. That Monks ſhould not ſtray from their own Monaſterie to another; nor a Clergy-man from his own Biſhop to anothers Dioceſs. That Synods Provincial ſhould be kept in the Realm at leaſt once a year, with divers other Ordinances of like nature. He died the 29 of *September*, *Anno* 690. and was buried in the Monaſtery Church of St. *Auſtins* in *Canterbury*, being the ſeventh Arch-biſhop, of whom

 theſe

these Verses were written upon the Wall in Latine, thus rendred into *English*,

Seven Patriarchs of England, *Primates Seven,*
Seven Rectors, and seven Bauberers in Heaven,*
Seven Cisterns pure of life, seven lamps of light,
Seven Palms, *and of this Realm seven Crowns full bright,*
Seven Stars are here interr'd in Vault below.
* 7 Stars in *Charles Wain.*

These Verses were common to all those seven Pillars of the *English* Church, for so they are called, yet every one had his particular Epitaph, and this following went current for *Theodore*, thus Englished by the Translator of venerable *Bede*,

A worthy Prelate lyeth here fast closed in this Grave,
To whom the name of Theodore *the Greeks most justly gave,*
With title right the soveraignty having of each degree,
Christs Flock he fed with true doctrine, as all men do well see:
His soul was set at liberty (that lumpish lump of Clay Dissolved) when September *had put nineteen daies away,*
And coveting their fellowship that live a godly life,
Accompanied with Angels high, void of all care and strife.

Adelme Bishop of *Sherburn*.

THis *Adelme* was son to *Kemud*, Nephew to *Ina* King of the *West-Saxons*, was bred in foreign parts, and returning home was Abbot of *Malmesbury* thirty years, a Person memorable on several accounts.

1. He was the first English-man that ever wrote in Latine.

2. He was the first that ever brought Poetry into *England*.

3. The first Bishop of the See of *Sherburn*.

Bede giveth him a large commendation for his learning, the rather, because he wrote a Book for the reducing

ducing the *Britains* to obſerve *Eaſter* according to the Church of *Rome*.

Impudent Monks have much abuſed his memory with ſhameleſs lies, and amongſt the reſt with a Wooden Miracle, that a Carpenter having cut a Beam for his Church too ſhort, he by his prayers ſtretched it out to the full proportion. To this I may add another lie as clear as the Sun it ſelf, on whoſe Rayes (they report) he hung his Veſtment, which miraculouſly ſupported it to the great admiration of the beholders.

Coming to *Rome* to be conſecrated Biſhop of *Sherburn*, he reproved Pope *Sergius* his fatherhood, for being Father indeed to a baſe Child then newly born. And returning home he lived in great eſteem until the day of his death, which happened *Anno* 709. his Corps being brought to *Malmesbury* were there enſhrined, and had in great veneration. He was after his death Canonized for a Saint.

Paulinus *Archbiſhop of* York.

P*Aulinus* was by birth a *Roman*, and was made Biſhop of *York* by *Juſtus* Arch-biſhop of *Canterbury*, *July* 21. 625. being the firſt firſt Arch-biſhop of that Province. He being thus inveſted in the ſanctimonious robes of a Biſhop, never reſted a moment, but either inſtructed the people that flocked about him by Preaching, or elſe imparted Chriſt unto them by Baptiſm, which he miniſtred in the open Fields and Rivers (Churches, Oratories, Fonts, or places of Baptiſm being not as yet builded.) It is ſaid that in the River of *Swale* in *Yorkſhire*, he Chriſtned in one day above ten thouſand men, beſides women and little children; which ſaid River was a long time after reputed ſacred amongſt the ancient *Engliſh*. He converted *Edwin* King of *Northumberland* unto Chriſt, whoſe miraculous Converſion, as we find it in ſeveral approved Authors, was as followeth.

Edwin being yet a Pagan married the daughter of

Ethelbert, King of *Kent*, named *Edelburge*, otherwiſe called *Tace*, a Chriſtian woman; but before this marriage, *Edwin* being yet young, *Ethelfrid* the King conceiving envy againſt him, perſecuted him ſo ſore, that he was forced to flee to *Redwald* King of the *Eaſt-Angles*; the which *Redwald* what for fear, and what with bribes being corrupted of *Ethelfrid*, at length privily had intended to have betrayed *Edwin*: But as Gods will was, *Edwin* having warning thereof by a ſecret friend of his, was moved to flee, and to ſave himſelf, being promiſed alſo of his friends to be ſafely conveyed away if he would thereto agree. To whom *Edwin* ſaid, Whither ſhall I flee? which have ſo long fleene the hands of mine enemies thorough all the Provinces of the Land; and if I muſt needs be ſlain, I had rather he ſhould do it than another unworthy perſon. Thus he remaining by himſelf alone and ſolitary, ſitting in a great ſtudy, there appeared unto him ſuddenly a certain ſtranger to him unknown, and ſaid, I know well the cauſe of thy thought and heavineſs, what wouldſt thou give him that ſhould deliver thee out of this fear, and ſhould reconcile King *Redwald* to thee again? I would give him (ſaid *Edwin*) all that I ever could make. And he ſaid again, And what if I make thee a mightier King than was any of thy Progenitors? He anſwered again as before. Moreover (ſaith he) and what if he ſhew thee a better kind and way of life than ever was ſhewed to any of thine Anceſtors before thee, wilt thou obey him and do after his counſel? Yea, (ſaid *Edwin*) promiſing moſt firmly with all his heart ſo to do. Then he laying his hand upon his head, When (ſaid he) this token happeneth unto thee, then remember this time of thy tribulation, and the promiſe which thou haſt made, and the words which now I ſay unto thee. And with that he vaniſhed out of his ſight ſuddenly. After this ſo done, as *Edwin* was ſitting alone by himſelf penſive and ſad, his foreſaid friend which moved him before to fly, cometh to him, bidding him be of good chear, for the heart (ſaid he)

of

of King *Redwald*, which had before intended thy deſtruction, is now altered through the counſel of the Queen, and is fully bent to keep his promiſe with you, whatſoever ſhall fall thereupon. To make the ſtory ſhort, King *Redwald* with all convenient ſpeed aſſembled an Hoſt, wherewith he ſuddenly coming upon *Ethelfrid*, gave battel unto him and ſlew him; by reaſon whereof *Edwin* (his enemies now being deſtroyed) was quietly placed in the poſſeſſion of *Northumberland*. All this while yet *Edwin* remained in his old Paganiſm, albeit his Queen (as is above declared) King *Ethelbert*'s daughter, a Chriſtian woman, with *Paulinus* the Biſhop, ceaſed not to ſtir and perſwade the King to the Chriſtian Faith. But he taking counſel with his Nobles and Counſellors upon the matter, was hard to be won, whereupon the Lord ſent him another trouble, which was this: *Quicelinus* with *Kinegilſus* his brother Kings of *weſt-Saxons*, conſpiring his death, upon envy and malice ſent upon an *Eaſter*-day a Sword-man named *Enmer*, privily to ſlay the ſaid *Edwin*. This Sword-man or Cut-throat came to a City beſide the water of *Darwent* in *Darbyſhire*, there to wait his time, and laſtly found the King ſmally accompanied, and intended to have run him thorough with an invenomed Sword; but one *Lilla* the Kings truſty Servant, diſgarniſhed of a Shield or other weapon to defend his Maſter, ſtarted between the King and the Sword, and was ſtricken thorough the body and died, the King being wounded with the ſame ſtroke. And after he wounded alſo the third which was a Knight, and ſo was taken, and confeſſed by whom he was ſent to work that Treaſon. The other Knight that was ſecondly wounded died, and the King lay long after ſick, e're he was healed.

After this about *Whitſontide*, the King being ſcantly whole of his wound, aſſembled his Hoſt, intending to make War againſt the King of the *weſt-Saxons*, promiſing to Chriſt to be Chriſtned if he would give him the Victory over his enemies, and in token thereof cauſed his

daughter born of *Edelburge*, the ſame *Eaſter*-day when he was wounded named *Euſtede* to be Baptized, with twelve others of his Family, by *Paulinus*. Then *Edwin* proceeded to the Battel againſt his enemies, whom he overcame, and returned victorious. But for all this Victory, and other things given to him of God, as he was in wealth with the world, he forgat his promiſe made, and had little mind thereof, ſaving only that he by the Preaching of *Paulinus*, forſook in part his Idolatry, and was rather of no Religion than truly of any.

About the ſame ſeaſon Pope *Boniface* the fifth ſent alſo to the ſaid *Edwin* Letters exhortatory, with ſundry Preſents from *Rome* to him and Queen *Ethelburge*, but that neither would prevail. Then *Paulinus* ſeeing the King ſo hard to be converted, poured out his Prayers unto God for his converſion, who the ſame time had revealed to him the Oracle afore mentioned, which was ſhewed to the King when he was with *Redwald*, King of the *Eaſt-Angles*. Whereupon *Paulinus* coming after to the King on a certain day, and laying his hand upon the Kings head, asked him if he knew that Token? The King hearing this, and remembring well the Token, was ready to fall down at his feet. But *Paulinus* not ſuffering that, did lift him up again, ſaying unto him, Behold O King, you have vanquiſhed your enemies, you have obtained your Kingdom, now perform the third thing which you promiſed, that is, to receive the Faith of Chriſt, and to be obedient to him. Whereupon the King conferring with his Council and Nobles, was Baptized of the ſaid *Paulinus* at *York*, and many of his other Subjects with him, inſomuch that *Coiſie* the Arch-flamen of his old Idolatry, armed himſelf with his other Idol Prieſts, and beſtrid great Horſes, which before by their old Law they might not do, nor ride but only a Mare: and ſo deſtroyed all their Idolatrous Altars, and the Temple of their Idols, which was at *Godmundham*, not far from *York*: this was in the eleventh year of his Reign, about the year of our Lord 627. After this *Paulinus*

continued in the Province of *York*, Preaching the Word and administring the Sacraments the ſpace of ſeven years, even until the death of King *Edwin*; preſently upon which the State of his Kingdom was ſo much infeſted with great ſlaughter, and cruel perſecution, that no ſafety could therein be found ſave only by flight; whereupon he was conſtrained to leave his Biſhoprick, and with Queen *Edelburge* went into *Kent*; it happened at that time the See of *Rocheſter* was vacant, whereupon at the offer of *Honorius* Arch-biſhop of *Canterbury*, and at the requeſt of King *Edbald*, he took upon him that charge, which he right wiſely and religiouſly governed the ſpace of thirteen years; until at his full and ripe age he was called away by death to receive the glorious reward of his bleſſed labours, which happened *October* the tenth 644. About four hundred and thirty years afterwards, he was Canonized for a Saint, his Reliques being removed (enſhrined in a Coffin all of curious wrought Silver) into the Body of the new built Church by *Gundulphus* one of his ſucceſſors; to the which (according to the manner of thoſe times) much concourſe of people came with many rich oblations.

St. Ithamar *Biſhop of* Rocheſter.

THis St. *Ithamar* was a *Kentiſh*-man born, one nothing inferiour either in life or learning to *Paulinus* mentioned before, or any of his Predeceſſors. Many Miracles are ſaid to be wrought by this religious *Ithamar*, and great concourſe of people frequented the place of his burial, which was at the firſt in the body of the great Church at *Rocheſter*; but afterwards his Reliques were removed by Biſhop *Gundulph*, and enſhrined, and after him by *John* Biſhop of that Church, who by his Prayers at his Shrine was cured, *Ab acerrimo oculorum dolore*, of a grievous pain in his eyes. For this and many other ſigns and tokens of his ſanctity (acccording to *Capgrave*)

he was Canonized, and the fourth of the *Ides* of *June* ſolemnized to his memory, of whom thus writeth Mr. *Drayton* in his *Polyolbion*,

Of Rocheſter *we have Saint* Ithamar, *being then*
In thoſe firſt times, firſt of our native Engliſh-men
Reſiding on that Seat.———

He died about the year 656.

St. Rumwald *Biſhop and Martyr.*

THis St. *Rumwald* was of *Iriſh* extraction, a Biſhop and Martyr, whoſe Paſſion is celebrated at *Mechlyn* in *Brabant*, of whom I ſhall write no more, deſirous now to recreate my Reader with a part of the Legend of one of his name, ſon to a Chriſtian daughter of *Penda* King of *Mercia*, and born at *Kings Sutton* in *Buckinghamſhire*, as Mr. *Cambden* ſaies, which ſtory I the rather chooſe to rehearſe for theſe ſeveral reaſons,

1. To frown at the impudency of the firſt inventers of
2. To ſmile at the ſimplicity of the believers of
3. To ſigh at that well-intended devotion abuſed with

} ſuch improbable untruths.

4. To thank God that we live in times of better and brighter knowledge.

This St. *Rumwald* then, or *Rumbald* (commonly called by Country people St. *Grumbald*) is ſaid, as ſoon as ever he came out of his mothers womb, to cry three times, *I am a Chriſtian*; then making a plain confeſſion of his Faith, he deſired to be Baptized, choſe his Godfathers, and his own name *Rumwald*.

He alſo by his fingers directed the ſtanders by to fetch him a great hollow ſtone for a Font, which ſundry of his fathers ſervants aſſayed in vain, as much above their ſtrength: till the two Prieſts (his deſigned Godfathers) did go and fetch it eaſily at his appointment. Being Baptized,

Baptized, he for three daies diſcourſed of all the common places of Popery, and having confirmed their truth, he bequeathed his body to remain at *Sutton* one year, at *Brakley* two, and at *Buckingham* ever after. But though he was thus born and buried in *Buckinghamſhire*, he was moſt honoured at *Boxley* in *Kent*, where they had made a ſhort Statue of him (as of a Boy Saint) ſmall, hollow, and light, ſo that a Child of ſeven years of age might eaſily lift it. The moving whereof was made the tryal of womens chaſtities. Now ſuch who paid the Prieſts well might eaſily remove it, whilſt others might tug at it to no purpoſe. For this was the contrivance of the cheat, that it was faſtened with a pin of wood by an inviſible ſtander behind. Now when ſuch offered to take it, who had been bountiful to the Prieſt before, they bare it away with eaſe, which was impoſſible for their hands to remove who had been cloſe-fiſted in their Confeſſions. This (ſaith Mr. *Lambert* in his Perambulation of *Kent*) moved more laughter than devotion, and many chaſt Virgins and Wives went away with bluſhing faces, leaving (without cauſe) the ſuſpicion of their wantonneſs in the eyes of the beholders; whilſt others came off with more credit (becauſe with more Coyn) though with leſs chaſtity. Thus have I given you ſome account of this Saint, though I neither write what I believe, nor what I expect ſhould be believed. The certain time of his life is unknown, but may be gueſſed about the year 680.

Dunſtan *Arch-biſhop of* Canterbury.

Dunſtan was born at *Glaſſenbury* in *Somerſetſhire*, his father was named *Heorſtam*, and his mother *Cinifride*; they in his youth ſet him to School, where he ſo profited, that he excelled moſt then living of his age. In proceſs of time he fell ſick of an Ague, which was ſo violent that it brought him into a phrenſie (Phyſicians be-

belike being ſcarce in that age) he was put under cure of a certain woman, but thorough her unskilfulneſs his diſeaſe encreaſed upon him, and one day being in a trance, he ſuddenly aroſe, and catching hold of a ſtaff, laid about him, as (indeed he was) mad; next night he got up on the Roof of the Church, running up and down on the ſame, as if it had been on the ground, and coming ſafely down without any hurt; theſe effects of phrenſie were reputed Miracles. Hereupon his father made him a Prieſt, and placed him in the Abby of *Glaſſenbury*, from whence he was ſoon advanced into the ſervice of King *Ethelſtan*, and as ſoon baniſhed the Court, being accuſed of Necromancy, for entring one day into a Gentlewomans Houſe, he hung his Harp on the Wall whileſt he ſhaped a Prieſts ſtole, when to make him merry at his work his Harp began to play, which the common people concluded to be done by the Devil, though the ſubject of his Song was ſaid to be that Hymn, *Gaudent in cœlis animæ ſanctorum*, &c. on which Harp one thus Verſifies,

Saint Dunſtan's *Harp upon the Wall*
Faſt by a pin did hang a,
Without mans help with lie and all,
And by it ſelf did twang a.

Yea the Virgin *Mary* her ſelf is ſaid to ſolace him with her Songs, *Cantemus Domino ſociæ, cantemus honorem*, &c. for as for Angels ſinging familiarly unto him, and Devils in ſhape of Dogs, Foxes and Bears whipped by him, that was but ordinary: to which we may reckon his ſeeing the Holy Ghoſt at his Maſs in likeneſs of a Dove, and his delivering the ſoul of *Edwin* from the Devil, *&c.* But to return to things more credible. He being thus expulſed the Court, his Couſin *Elphegus* Biſhop of *Wincheſter* perſwaded him to become a Monk, that what preferment the Court denyed, by means of the Church he might obtain: but he loathing a ſingle life, and having a mind to marry ſome beautiful Damoſel, refuſed ſo to do; but a ſickneſs of his body healed this diſeaſe of his mind,

mind, for being ſtricken with a ſwelling in his belly, his body was brought into ſuch ſtate, as if he had been infected with a Leproſie; whereupon no ſooner was he recovered but he went to the Biſhop who ſhore him a Monk: in which ſtate of life he remained with ſuch opinion of holineſs, that whereas before he was reported to be a Necromancer, he was now reputed to be no leſs than a Saint.

Now whether his devotion were real or feigned, I do not know, but certain it is that for the opinion of his holineſs, he was made Abbot of *Glaſſenbury*: nor muſt we believe him to be leſs than a Saint (if we will believe the Monkiſh relations of thoſe times) ſince the Devil and he were ſuch great Antagoniſts; for being on a time at his Prayers before the Altar of St. *George*, his body fell aſleep though his devotion were waking, when the Devil coming to devour him in the likeneſs of a rough Bear, he encountred him ſo fiercely with the ſtaff he uſed to walk with, that the Church rang with the ſound thereof, to the wonder of many. At another time the Devil would have tempted him to uncleanneſs in the likeneſs of a beautiful Damoſel, but he having a pair of hot burning Pincers in his hand, caught hold of him with them by the noſe, and ſo ſpoiled the Devils countenance, and for ever taking Tabaco thorough the noſe. But to leave theſe fictions, fit only for Monks to invent, and Children to believe; certain it is he was in great favour with *Edred* King of the *Weſt-Saxons*, who not only ſuffered his body in pennance to be chaſtiſed by him, but alſo committed to his keeping the greateſt part of his treaſure; who locked up the ſame in his Monaſtery at *Glaſſenbury*, where it remained till the King fell ſick of his laſt ſickneſs, at which time it was demanded but never reſtored: For *Dunſtan* being on his journey with the ſame to the King, a voice from Heaven ſpake unto him and ſaid, *Behold King* Edred *is now departed in peace*; at the hearing of which words his Horſe immediately fell down and died, whereupon

he

he returned again to his Monaſtery; and though he loſt his Horſe, yet was he recompenced thereby with the gain of the Kings Treaſure and Jewels.

Edred being dead, his Nephew *Edwy* ſucceeded him in his Kingdom, altogether unlike his Uncle in conditions, young in years, but vicious in life; for the very ſame day on which he was Crowned, he abuſed his body with a Lady his near Kinſwoman, and after adding murther to inceſt, ſlew her husband, that he might enjoy her as his wife: For theſe and other notorious offences, being boldly reprehended by *Dunſtan*, he baniſhed him the Realm: at whoſe departure the Devil is ſaid to rejoyce, and to laugh aloud at the Weſt end of the Church; to whom *Dunſtan* (as it were by way of Prophecie) ſaid, Well thou adverſary do not ſo greatly rejoyce at the matter, for thou doſt not now ſo much rejoyce at my departure, but by Gods grace thou ſhalt be as ſorrowful for my return.

All the time of King *Edwy*'s Reign, which was but ſhort (for Tyrants ſeldom are long liv'd) he remained at the Monaſtery of *Gaunt* in *Flanders*, where he received much friendſhip from the Governor of that Country; but *Edwy* dying, his brother *Edgar* ſucceeded in the Kingdom, who unravelling the Web his brother had weaved, recalled *Dunſtan* out of baniſhment, making him firſt Biſhop of *Worceſter*, after of *London*, and laſt of all beſtowed the Arch-biſhoprick of *Canterbury* upon him. This *Edgar* had *Dunſtan* in high eſtimation, by whoſe advice, the Engliſh being given to exceſſive quaffing, he put down many Ale-houſes, and would ſuffer but one to be in a Town: and the more to deter them from this ſwiniſh vice, he ordained certain cups with pins or nails; and made a Law that whoſoever drunk paſt that mark at one draught ſhould undergo a certain penalty, which what that was the Chronicles do not yet declare.

Edgar dying, great troubles enſued about the election of one of his ſon to ſucceed him; moſt of the Nobles com-

combining for young *Ethelred*, *Dunſtan* and the Monks ſtanding as ſtiffly for Prince *Edward*: at laſt a Council being aſſembled to argue the matter, the Arch biſhop came in with his Banner and Croſs, and not ſtaying for further debating, preſented Prince *Edward* for their lawful King, and the Aſſembly conſiſting moſt of Clergymen, drew the approbation of the reſt; and ſo he was Crowned King at *Kingſton*, by Arch-biſhop *Dunſtan*, the year of our Lord 975.

Theſe troubles thus quieted about the Crown, far greater aroſe concerning the Church, for *Alferus* Duke of *Mercia*, favouring married Prieſts, would ſuffer no Monks to live in his Province; on the other ſide *Edelwyn*, Duke of *Eaſt-Anglia*, and *Brightnoth*, Earl of *Eſſex*, favouring the Monks, expulſed the married Prieſts out of their juriſdictions: Theſe ſparks at laſt encreas'd to ſuch a flame, that it was deemed nought but the blood of one ſide would quench the ſame; but upon better advice they laid Arms aſide, and referred the matter to be debated in a Council at *Wincheſter*; where the Monks cauſe (as being worſt) had undoubtedly had the foyl, had they not referred the matter to be decided by the Rood where the Council ſate; to this Oracle St. *Dunſtan* deſired them to pray, and to give diligent heed to what it ſhould ſpeak: for the juggling Monks had placed a man behind a Wall, who thorough a trunk delivered theſe words to the beguiled Prieſts, *God forbid it ſhould be ſo, God forbid it ſhould be ſo; you judged well once, but ye may not change well again.*

But this deceit of the Monks being diſcerned by the Prieſts, another Aſſembly was held at *Cleve* in *Wiltſhire*, where whileſt they were arguing with bitter invectives againſt each other, the joyſts of the loft wherein they ſate ſuddenly brake, and down fell the floor with the people thereon; many were maimed and ſome ſlain, only Arch-biſhop *Dunſtan* remained unhurt, for the poſts whereon his Chair was ſet (as it were by miracle) remained untouched. By this fall of the floor, fell the cauſe

cauſe of the Prieſts, and *Dunſtan* deemed a demy Deity. To this Wooden Miracle of his, Popiſh Writers add another of the ſame nature: namely, how a huge Beam of a Houſe being ſunk out of the frame, and like to ruinate the whole building, with only making the ſign of the Croſs thereon with his Fingers, he made it return to his former place.

All the time of King *Edward*'s Reign was *Dunſtan* had in high eſteem; but he being too good a Prince to live in ſo bad an age, was bereft of his life by the cruelty of his Step-mother, that her own ſon might ſucceed in the Kingdom. *Dunſtan* diſallowing this act of the Queens, refuſed to Crown her ſon King; at length againſt his will he was compelled to do it, which Ceremony was performed at *Kingſton* upon *Thames* the 14 of *April* 979.

This *Ethelred* (for ſo was his name) favour'd not greatly the Monks, and therefore is as little favour'd of them in their writings; who report him to be a ſloathful perſon, neither forward in action, nor fortunate in proceedings: at the time of his Baptiſm he is ſaid to defile the Font with his ordure: whereupon *Dunſtan* being troubled in mind, *By the Lord* (ſaith he) *and his bleſſed Mother, this Child ſhall prove to be a ſloathful perſon.* But the greateſt matter laid to his charge was his making war upon the Biſhop of *Rocheſter*, whoſe peace being it would not be procured without the payment of a hundred pound in Gold, *Dunſtan* ſent him word, That ſince he made more account of Gold than of God, more of money than of St. *Andrew*, Patron of the Church of *Rocheſter*, and more of covetouſneſs than of him being the Arch-Biſhop, the miſchiefs which the Lord had threatened ſhould ſhortly come to paſs, but the ſame ſhould not chance whileſt he was alive. He is likewiſe ſaid to have foreſeen the Invaſion of the *Danes*, and to have foretold the miſeries that ſoon after fell upon the *Engliſh* Nation; as that they ſhould not be free from Blood and the Sword, till there came a people of an unknown Tongue that ſhould bring them to thraldom, which

which came to pass soon after his death, which happened on the 18 day of *May* in the year of our Lord 989. having tasted liberally in his time of the favours of Fortune. His Reliques, saith *Capgrave*, were removed to *Glassenbury* twenty four years after his decease. And so it is very probable, for there he was first a Brother of the House, and afterwards Abbat, there the Devil came to him dancing, by which the Devils merriment he knew the instant time of the death of *Edmond* the Brother of *Athelstane*, slain at *Pucklechurch*. Of this *Dunstan*, *Robert* of *Gloceſter* thus writes.

Seynt Dunstane *was atte* Glastenbury *tho the King*
(yhurt was,
And yet in the same stound he wiste of this case,
For the Devill before hym cam danceing and lowgh,
And as hit wer pleying made game enowgh;
This hely man wiste anon why his joy was,
And that for the Kings harm he made such solas.
Dunstone *toward* Puckelcherch *dight hymselfe blive,*
So that men tolde hym by the way the King was out of live.

I shall take my leave of this *Dunstan*, so memoriz'd for his acts, with these Verses of Mr. *Drayton* in his *Poly-olbion*,

——Dunstan, *as the rest arose thorough many Sees,*
To this Arch-Type at last ascending by degrees,
There by his power confirm'd, and strangely credit won,
To many wondrous things which he before had done,
To whom when (as they say) the Devil once appear'd,
This man so full of Faith, not once at all afear'd,
Strong conflicts with him had in miracles most great.

St. Wolstan *Bishop of* Worceſter.

THis *Wolstan* was born at *Long Irlington* in *Warwickshire*; He was for his piety and holiness much reverenced, his deserts preferring him to the Bishoprick of *Worcester*. Indeed he was like *Jacob*, a plain man; with *Nathanael* an

an *Iſraelite* without guile, welt or gard. He could not mode it, or comport, either with *French* fickleneſs, or *Italian* Pride, which rendred him at once hated by two Grandees, King *William* the Conquerour, and *Lanfranck* the Lordly *Lombard*, Archbiſhop of *Canterbury*.

Theſe reſolved on his removal, quarrelling with him that he could not ſpeak *French* (a quality which much commended the Clergy in that age to preferment) and command him to give up his Epiſcopal Staff and Ring into the hands of the King. But old *Wulſtan* trudged to the Tomb of King *Edward* the Confeſſour in *Weſtminſter*, who had been his Patron, and there offered up his Epiſcopal Habiliments, *Theſe* (ſaid he) *from you I received, and to you I reſign them.*

This his plain dealing ſo wrought on his adverſaries (honeſty at long running is the beſt policy) that he was not only continued, but countenanced in his Biſhoprick, wherein he comfortably remained all his life-time, and after his death acquired the reputation of a Saint.

Thus ſince we have St. Wolſtan's *life o're paſt,*
We for this year will here our Anchor caſt.

FINIS.